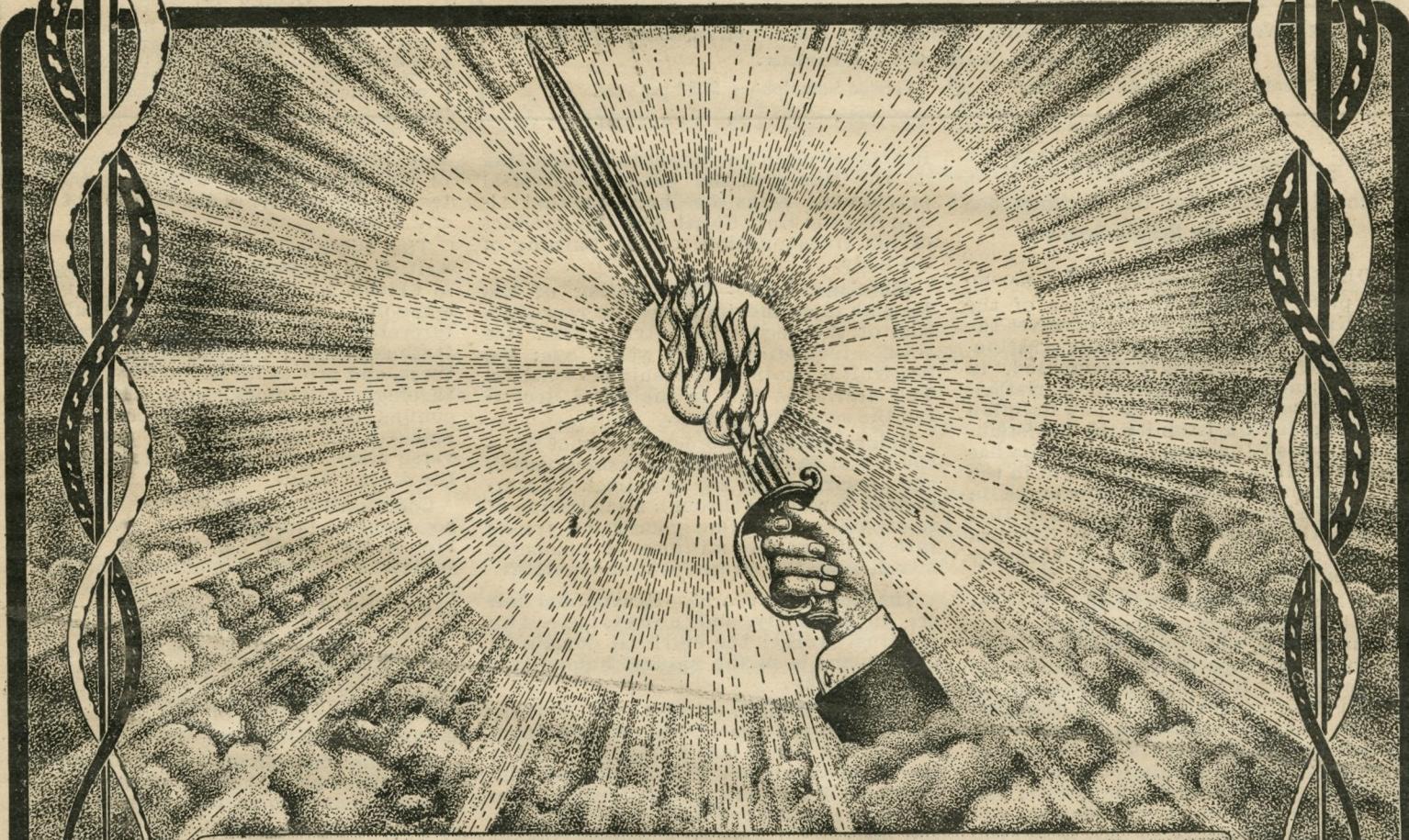




VOLUME XIX.

ESTERO, FLA., AUGUST 22, 1905.

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Ester, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., AUGUST 22, 1905. A. K. 65.

Whole No. 620

The Science of Immortality and Eternal Life.

The Two States Differentiated; the Immortal State is but Preparatory to the Eternal Order; the Complete and Eternal Number, and the Great Paradox.

KORESH.

THE GREAT AND FUNDAMENTAL OFFICE of the Koreshan Universology is the declaration to the world of the science of immortality and of eternal life. We have so often enunciated the truth that there is no immortal life except through acquisition, that it seems almost needless to reiterate the statement here; but the mind is so slow to eradicate from its memory the fallacies into which it is born and educated, that we repeat the doctrine that the entire individual man is in the mortal state until the condition of immortality is attained through the science which sets forth the laws and processes of its acquisition. Mortality is the condition of the spirit, soul, and body.

The primary and basic laws for the attainment of immortality are found in the conservation of the sex energies and their utilization through Messianic polarization. Early Christianity was characterized by the separation of the sexes on the sensual plane, and the maintenance of an immaculate condition of the temple of the Holy Spirit,—that temple being the aggregate church of the Lord, made pure by the reception and operation of the Holy Ghost. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." These are the words of the Lord himself, and pertained, when iterated, to the time and condition of their enunciation. This state of the mind and body was a *sine qua non* to the expectation and realization of immortality, which could not obtain until after the processes of regeneration should terminate the Christian dispensation and culminate its fruit.

When the fruits of immortality are ripe and the body of immortality unfolded, in the creation of the biunities who will constitute the new order of the race of men, the final gathering completes the maturity of life, and then the eternal state is entered. The immortal condition is but the preparatory state to the condition of eternal life, which is a life not belonging to the material world. The essential prerequisite to the condition of immortality, is the sacrifice of the things which bind the race to the pleasures of mortal existence. There must be a perfect willingness on the part of the devotee to the course of attainment, when called upon, to renounce every obligation to the world of mortality and its iniquities.

The Great Paradox of Eternal Life.

Life eternal has neither ending nor beginning, with the Divinities who forever perpetuate their tenure of being. There is never any increase of numerical increment; there is a fixed number of the solar Divinities, called the order of Melchizedek, the Lord being the High Priest of this order. He constituted that High Priest because he was sacrificed for its perpetuity. There can be no possible increase nor diminution of the number. At the end of every grand cycle there is produced, from the Messianic planting, the mathematical evolution of the exaltation of the highest power of the cube root, composed of the unit, the duad, and the triad. The supreme exaltation of this root prescribes a definite number, which is absolute and perfect. Diminution or increase would destroy the symmetry and

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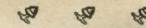
perfection of the number; geometrical interference would be absolutely impossible. This number and perfection eternally enjoy the beatitudes of the solar sphere, and comprise the fathers whose hearts, at the end of the dispensation, are turned to the children by the manifestation of the Forerunner of the fruition of the Sons of God. "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

Elijah is the coming of the Son of God according to the declaration, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This is the true Elijah (which means just what the Hebrew term signifies, namely, God the Lord), the Sign of the Son of man who comes to usher into being the multiplied Sons of the Eternal. This is CYRUS who, it is declared, shall perform *all* God's pleasure. The true Shepherd comes of the posterity of Joseph, as it has been declared and prophetically predicted. Those who comprise the invisible order of Melchizedek, the Fathers dwelling within the solar realm, maintain their perpetuity through an incrementation of absorption, in which the biunities, male and female, perfected in the Arch-natural degree, are dissolved and incremented with an indissoluble unity. In this absorption of the created Sons of God into the eternal continuities of the solar Order, there is no loss of identity nor consciousness. It is merely a physical dissolution, without the ordinary process called death. The material forms (biune personalities), made two-in-one through the transformation of the corruptible to the incorruptible, made immortal from the mortal, are taken into their spiritual complements and are thus reunited. This is the rejuvenation of the Divinities, who could have no perpetuity but through the incrementation of the material food which is appropriated and assimilated according to the universal law of waste and supply. This absorption constitutes the supper of the Great God, unto which all are called.

It is plain, then, that the one hundred forty and four thousand who stand on Mount Zion with the Lamb, and sing the new song that no man can sing but the number designated, are added to the corresponding complement without increase or diminution of number. Herein resides the secret of the greatly misapprehended doctrine of absorption into Nirvana, of the Hindu philosophy. We have given, herein, the science of the law of the absorption into eternal life, which is promised to all who seek for and obtain immortality. It is the perfect natural number, added to the complement in the world of spirit.

The differentiation of Koreshanity from the Theosophical cult upon this point, is in the fact that Koreshanity complements its zone or annulus of incre-

mentation with its polar center, which constitutes a coördinating factor in the relative continuity of being. The central absorption of the Son of God into the divine central consciousness, comprises the coördinating and complementary factor with the peripheral absorption. In the first instance, it is the absorption of the Son of God into the Father-Mother of the central throne and altar of the primary source of being; in the other case, it is the absorption of the many Sons of God into the Divinities who constitute the genera of the new and eternal order. Hinduism is but one half of the great truth, which makes the most fatal error. Theosophy is a corruption of Hinduism. Koreshanity is a system of integralism which upon its very face bears the marks of perfected truth. Koreshanity comes to the world in the age and degree of corruption which mark the end, to create all things new. "Behold, I make all things new." It comes to establish the new church, with the new government heretofore denominated the kingdom of God in the earth.



THE SYMBOLS OF BREAD AND WINE.

The Significance of the Last Supper or Passover; the Memorial of the Cross of God and Man.

KORESH.

THE TYPE of the Lord's supper or passover was instituted by the Lord as a memorial to be handed down to the coming of the Lord at the consummation of the age. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (I Cor. xi: 26.) The Lord Jesus was crucified and buried as a type or symbol of the real cross of God with man; a cross which took place subsequent to his emergence from the tomb of Joseph. The person of the Lord was dissolved and converted to Holy Spirit. By this metamorphosis, the substance of the personal and visible presence of the Christ was made transubstantiable. When the church received the Spirit (Holy Ghost) it partook of the bread, which was his body, and the wine, which was his blood; for these substances had become Holy Spirit by dissolution or dematerialization.

The Holy Spirit was the same substance and identity which, before it became Holy Spirit, was the Lord's visible personality. The Spirit descended into the church, and by gradual processes of retrogressive modification in the sensual humanity, partook more and more of the sensual nature. Thus the Lord died in the world. This constituted the real cross between God and man, typified by the death of the Lord on the two pieces of wood; the upright one signifying the Divinity, and the cross piece, the humanity.

The descent of the Holy Spirit more and more into the depths of the hells of human sensualism, was marked by the gradual declension or fall of the church. As the

church declined and the Word (the "two witnesses") became prostituted in the church; that is, the *truth*, one witness, and the *good*, the other, became dead in the church—the "two witnesses" lay dead in the street of the great city (Babylon, the church adulterated with paganism) three days and a half. During the time that the two witnesses—namely, the WORD, or the Son, who said, "I bear witness of myself," and the Father, who the Lord Jesus declared bore witness of him, and was in him, and one with him, lay dead—the Bible was almost totally extinct, and was not allowed to be read in the world. When the two witnesses began to awake, bringing into the world a degree of liberty, the Bible, which was an expression of the *Logos* (God), began to be multiplied and distributed.

The Lord (the two witnesses) was dead three days and a half, or a time, times, and half a time; which was twelve hundred and sixty years. All this time the Lord was dead in the church; and as often as the bread and wine were partaken of, the death of the two witnesses was shown forth, as declared by the Apostle. The Lord is now so far risen as to manifest the Sign of his coming, which is the doctrine or science of immortal life. This truth is the blood of the new covenant. It is manifest in the personality of CYRUS. The reception of the doctrine is the appropriation of the real wine of the covenant (conjunction); and inasmuch as you partake of the genuine wine, the *symbolic* cup may be done away with. The personal Lord Jesus was the bread of heaven; the personal CYRUS is the blood of heaven. The church ate the bread in the beginning of the age; it now takes the cup. The life of all flesh is the blood thereof.

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The Purpose of the Koreshan System.

THE KORESHAN SYSTEM is inaugurated for the purpose of restoring normal states and relations, and insuring their permanency through their scientific regulation of all the functions of life. The want of equilibrium in the social fabric has its inception in the radical and willful violation of organic law, actuated either through the conscious disregard of religious, moral, political, social, and physiological obligations, or through ignorance of the science of law, and lack of application because of such ignorance. The attainment and maintenance of a state of equibalance can only accrue as the result of a thorough comprehension of the principles of both life and death; and these may be resolved to a simple and unitary radix, whose quality may be stated in brief but inclusive formulary.

Love is the fulfilling of the law. Is argument required for the demonstration of the distinctive virtue of love to God and the neighbor, as differentiated from the love of self, which now comprises the basis of nearly every impulse to human enterprise and activity? Life and death are two antithetical states involving properties of diametric force, whose energies are so at variance as to insure a perpetual opposition and struggle for supremacy and perpetuity.

New Century Studies and Reviews

— Lucie Page Borden —

THE UNTRANSLATABLE IN LANGUAGE.—A PLEA FOR THE STUDY OF THE ORIGINAL.

LANGUAGES ARE LIKE individuals. Each has its own characteristics, its personality which can no more be interchanged than the natures of two persons. It would be as easy to transform the passionate, fiery inhabitant of the South into the cool, impassive northman as to render perfectly the majestic Latin with its slow musical cadence, into the vivacious French.

Every language has certain distinctive merits, in syntax, in euphony, or in etymology. There is the German with its rugged strength, its harsh consonant sounds, yet capable of expressing a delicacy and beauty of sentiment which seem like Alpine flowers nestled beneath craggy precipices and overhanging glaciers. There is the soft, liquid Italian which has been called the speech of the Roman without his armor; the noble and refined Greek, adapted to eloquence and literature; the resonant Spanish, and the copious English. Attempt to transfer these innate peculiarities and the effect is as displeasing as to see one person assume the dress and imitate the manners of another. There is a class of words whose sound, as one writer has expressed it, "is an echo to the sense." Although the sense may be transferable, correspondence of sound is lost in the unmusical equivalents of another language.

In attempting to translate the old poets an especial difficulty presents itself, for it is utterly impossible to reproduce the vigor, the harmony, the significance of the rhythm. The dactyl and spondee possessed a wonderful charm for the ear, by means of which the writers obtained a magic influence over the minds of men. With what care and skill they arranged the metre to correspond with the thought and strengthen the effect! Take for example the familiar line from Virgil descriptive of the giant Polyphemus: "*Monstrum horrendum, informe ingens, cui lumen ademptum.*" Here the succession of spondees, the equal caesuras and repeated elisions, together with the harsh sound of the words, fitly render the nature of the monster.

Goethe says that art depends on form. The structure of Latin verse remains a work of art only while its form is preserved inviolate. A remarkable example of the flexibility, the beauty of the German metres is found in Faust. English is defective in its power of adaptation to these varied metres. Bayard Taylor, although called unusually successful in reproducing them in his translation of Faust, complains in his preface of the deficiency of English in this respect.

There is often a shade of meaning involved in a single word which is as it were the soul, the vital spark in a whole passage. Translation in destroying this extinguishes the life of the whole. How clearly the differ-

The Flaming Sword

ence between words almost synonymous is brought out in the classic writers and made subservient to the ends of genius! Cicero thus announces Cateline's departure from the city:—"Abiit, excessit, evasit, erupit." These four verbs are replete with meaning and they form a perfect climax. One may render this passage in English: "He has gone away, he has gone out, he has gone hastily, he has rushed forth." But the sharp crisp brevity and force of Cicero's speech is lost. Another element of Latin style which cannot be transcribed into English, is the frequent use of elliptical conjunctions. These short but expressive words serve as transitions, implying what has preceded and connecting it with the thought about to follow.

In all languages, both living and dead, there are idioms which can be translated only by circumlocutions, often ludicrous as well as awkward. The fact that some languages are deficient in certain words has given rise to many absurd blunders. In French, the nearest approach to the word home is *chez moi* or *a ma maison*— "with me," or "at my house." So in French, the song, "Sweet Home" would become, "Be it ever so humble, there is no place like my house."

One reason why so many foreign words have been incorporated into English is because they are so comprehensive and concise. The German which is composed almost exclusively of native words, seems to regard all foreign terms as hostile invaders; hence its long harsh compounds.

It has been truly said that every sentence of a great writer is like an autograph. Not his name only, but his character is impressed upon all his works. He lives and speaks through them. When the ideas of the translator are mingled with those of the author, the effect is similar to a bouquet composed of natural and artificial flowers. Bentley's criticism of Pope's translation of the Iliad applies almost universally: "It is a pretty poem, Mr. Pope, but you must not call it Homer."

Virgil toiled for eleven years on the *Aeneid*. He breathed into it his own spirit and expended upon it all the wealth of his genius. Even then, it was his purpose to devote at least three more years to polishing and perfecting every part, but death ended his labors and his great work, incomplete as he deemed it, has withstood the storms of centuries and remains, today, a grand unshaken monument of antiquity. Who can have the presumption to assert that any modern writer is capable of reproducing this masterpiece, unimpaired or improved in another tongue?

A dead language is full of remembrances of the people who spoke it. It is history in itself. It reveals the moral and intellectual condition of nations. When there is a tendency to disguise the true nature of objects and acts under fallacious epithets, there is a plain indication that deceit has entered into the hearts of the people and the beginning of national degeneracy is at hand. There is no surer index to the life than the words which are oftenest upon the lips. Through the study of the very words they used one is brought into closest

communion with the ancients and enabled to form right judgments concerning them.

No one would hesitate if allowed to choose between the original of a celebrated picture and a copy, although well-executed and beautiful, from the hands of an inferior artist. The original as it was first conceived is always preferred. In some men this love of the original is an absolute passion and they lavish an entire fortune on its gratification. Even as that which is inimitable in a painting is recognized, and all imitations considered worthless by those who have power to obtain the first design, so the untranslatable in language deserves to be perceived and appreciated.

Like the dim reflection of a rainbow which only hints at the clear, bright-hued splendor of the opposite arch, a translation but faintly portrays the real merits of a work. He who is not content with this, but bestows effort and patient study upon the language of the original, will be amply rewarded by finding in the untranslatable the best.

The Object of Celibacy.

THE DOCTRINE OF CELIBACY, as enunciated by the Communists of Estero, is the foundation of a new life in the earth. This doctrine has been vaguely connected with the coming of the Lord in various societies, but it is now set forth in its scientific aspect as having to do with the most stupendous changes in the physical nature of man. The object of celibacy in the Koreshan system is twofold. It restricts the passions, but for the sake of producing an immediate effect. It is necessary to understand that the celibate order is not instituted for the purpose merely of restraining the animal nature. Deity has an animal nature. The circle of the Zodiac shows the phases of God's animal life. He has not attained to the amplitude of perfection without passing through the lower kingdoms and incorporating whatsoever in their life is akin to himself. God has an animal nature, but it is in strict conformity with his will; therefore is He lifted above the lower kingdoms and ensconced upon the throne of the universe. To overcome means to show no divergence between the will and the understanding.

The restraints of celibacy are instituted at the present time for a specific purpose—not to obliterate the species, but to bring upon the stage of existence a new species. The choice is given to all at the present day: Will you accept the scientific gospel or reject the same? Here is a man who says, "I have discovered the law by which you may escape death and become an immortal being lifted above sin, sickness, and death. You will be transformed in a moment, in the twinkling of an eye, as the Apostle has said. The first requisite of immortal life is celibacy; the second is the polarization of the thoughts and desires upon the means of salvation, the man who is able to bring down the baptismal energy."

Celibacy means more to the world than is generally supposed. Those who husband the sex forces come

into the possession of elevated views that are the means of preserving them from the suicidal tendency which is now so prevalent. It is the scourge of the day, and each newspaper seen has its list of those who are forced into the vortex. Suicide is a terrible calamity, for the person who has such a tendency is in the grip of the most direful forces that can master him.

The celibate life is initiated at the close of the Christian age for the sake, as has been said above, of bringing up the people into a knowledge of their higher life—the life which the Apostle said was hid with Christ in God. The life that is hid with Christ in God is the ascending degree of the Lord which entered into conjunction with the Father in the throne. The descent of the entities in a baptism inducts the natural humanity obedient to the laws of chastity into the Arch-natural state. This is the better state where sin, sickness, and death are under the feet.

General Contributions

THE WORSHIP OF THE GOLDEN CALF.

Rockefeller is not Alone in the Use and Possession of Tainted Money; the Enforcement of the Law of Equity.

BERTHALDINE, MATRONA.

IT IS AN ASTOUNDING FACT that men and women wholly lacking intellectual and moral responsibility for its righteous use, crave positions of power and responsibility. "It must needs be that offenses come," it is written, "but woe to that man by whom the offense cometh." There is no exit for him from hades till he has paid the uttermost farthing. By the abuse of power entailed by positions controlling labor or the market values of its accumulated products, offenses come and multiply and ramify, till the abusers become the abused by the masses of the offended.

A news-item in a daily paper reads thus: "John D. Rockefeller is the greatest criminal of all the age," declares Governer LaFollette of Wisconsin, in addressing the Illinois Baptist Chautauqua at Springfield." There is a time-honored saying that "the partaker is as bad as the thief." How about Dr. Harper, the president and financier of the Chicago University, and all his Baptist and other pious(?)constituency? The Almighty is said to look upon the hearts of men. We wonder if after searching and trying the hearts of the multitude slaving for and worshiping the golden calf, he would not feel inclined to shrug his shoulders and say, "Tis folly for 'the pot to call the kettle black.'"

Nineteen hundred years ago the Almighty was personally visible as a singular individual man. He made a sage remark one day to a lot of self-righteous hypocrites. He said, "Let him that is without sin among you cast the first stone;" and to their age-lasting credit they slunk off rebuked. Another of the Almighty Man's sayings, through an inspired Apostle, was: "For who-

soever shall keep the whole law, and yet offend in one point, he is guilty of all." This wise Man, confessed by his closest associates to be the Christ, the Son of the living God, reached a point of divine-human perfection at which he concluded to "be made sin;" and as he never did anything by halves, probably when he was "made to be sin" he became esteemed by the "saints" as the chief of sinners; and in multiplying his kind both as "Savior" and "sinner," something of his own compounded composition may have gotten into poor John D., who, while he does not yet know much about the science of the law which tells how and why "by man came sin," does know, and will know more and more as time moves on, how hot hades can be made for a sinner, the day of whose deliverance from sin is at hand.

The popular Baptist denomination, whose baptismal waters are mostly venous blood and mud, needs about as much washing by the waters of regeneration as does its cold-shouldered brother and apostle John. The Koreshan church owns at the outset, to being that of the "wicked;" and if brother John ever really gets disciplined by the "righteous" Baptist denomination to the extent of being suspended or expelled, any poor Koreshan can give him the name of a university and a church to endow in the name of the commonwealth of Israel, with all his wordly goods, in return for which he may have free "fellowship" in the attainment of full and free salvation from all his sins and conspicuous criminality.

The Almighty agreed to take upon himself the sins of the world, to make an end of the dominion of sin, and to establish righteousness in earth. He promised to come again in humanity as "a thief," though the real heir of the world, to claim his own, which is nothing short of the monopoly of the earth. To accomplish this and get here "as a thief," he had to be both typically and actually crucified between two thieves, one of whom had the grace to repent and depend on the Almighty for salvation; and this same Almighty had to be "made sin." By the light that never fails him, the light of the science of the law, he works out his own salvation and that of all his fellow criminals who "own up" like the repentant thief, to their dependence upon the Lord for the light that lighteth every Messianic manifestation or genuine Man that cometh into the world.

John D. has followed false lights, like that of the competitive system, the Chicago university, and the daughter of the great harlot, called the Baptist church—all blind leaders of the blind, blinded not by the light of a knowledge of the truth, which is the science of the law and the gospel of Jesus the Christ and the universe he died to recreate, but by the dazzling brightness of the golden calf, begotten by the love of money which is the root of all evil.

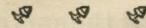
Now, the Koreshan Unity wants money—all the money there is in the world, for just one thing, and that is to destroy it by using it to destroy all necessity for its use. Gold and silver are valuable as decorative and useful malleable metals and that is all. Silver and gold

The Flaming Sword

are the symbols in the mineral kingdom, of truth and good in the divine human kingdom in earth, which is to be established by science and art, and in which power will be given to such as know how to use and not abuse it, to those who will and do God's good pleasure. The golden calf is doomed to be melted and poured down the throats of such as will not accept the science of the truth and apply it to life, for the life, the resurrection life of the divine commonwealth established by the Lord Jesus Christ.

John of old was called the "beloved Disciple." There is a chance for an army of Johns to show up as repentant thieves before the cross of Christ, to do the work meet for repentance, of reestablishing national common wealth and its equitable distribution to all producers according to their needs as such, without money and without price, but from a national love of equity. Johns, one and all, great and small—John D. Rockefeller, and Bishop John Littlejohn—could all then be as John the Beloved, beloved of the Lord and all his people, because seeing multitudes of their fellow-men in sore need, they did not shut up the bowels of their compassion to keep the power they did not know how to divinely use, but only to abuse to satisfy their money-mad greed of gain.

Brother John D. and all his fellowship in competitism have been thieves all right; but a place for repentance is open to them by the cross of Christ. How shall they escape if they neglect so great a salvation? The science of the cross of Christ offers a man after God's own heart, the power of the throne of the universe and strength to wield it divinely; and this means more of power and great glory than mortal man dare ask or even think.



GRAVITY IN THE HOLLOW GLOBE.

The Direction of Gravity Shown to be Toward the Circumference not the Center of the Earth.

J. S. SARGENT, IN "FLORIDA TIMES-UNION."

REV. LAMAR C. STEWART, of Crescent City, asks a question about gravity in People's Forum; and as you give it to the field for reply, I should like to submit some ideas upon the subject. But I do not care to discuss the question upon its merits as stated, for the reason that the query as to whether a stone dropped into a hole through the earth would stop at the center, or never stop vibrating to and fro, within the supposed limits of the earth's sphere, is a supposition that is so irrational and illogical as to be unworthy of consideration, from the fact that the earth is concave, instead of convex, and we are living upon the inside surface of the shell, and not upon the outside. Consequently, the force of gravity would tend to carry the stone toward the circumference of the earth, rather than to the center, which is the sun's location.

The theory that the earth is a great ball revolving in space, is a fallacy handed down to us from the gloom of the "dark ages," and will be dissipated as soon as the dawning light of the new dispensation, now gleam-

ing on the mountain tops of human intellect, gets down into the valleys of human thought, and the common people begin to find out that they have been gulled into accepting for science (which is only another word for knowledge) that which is based upon hypothesis only, a mere guess-so, and which the professors themselves, when pinned down to it, are compelled to admit that they do not know if it is true.

The evidence by which the scientists make themselves and the public believe that the earth is convex, and that we dwell upon the outside, would not stand in any court of justice in the United States. For instance, civil engineers in running levels find a divergence of some inches to the mile between the lines they make with the transit or surveyor's level, and the waters surface. This they attribute to the earth curving away from the line; but when it can be shown, by the application of the same rule, that an absolutely straight rail will appear to curve four different ways at the same time, it would seem that the convex curvature of the earth is more apparent than real.

And when a ship sails away in the distance, disappearing hull first, until finally the topmast fades out of sight on the horizon, it is loudly claimed that this phenomenon conclusively proves the rotundity of the water's surface, for has not the vessel evidently gone down over the bulge? But when a glass having a longer range of vision than the naked eye, is brought to bear on the line of the vanished ship, it is again brought into view, hull and all, as is a common experience with sea-faring men; it would, therefore, appear that there is something crooked either in the visual ray, or in the theory of the earth's convexity.

And then, again, when Lady Moon is seen blushing behind a dark veil, its disk-like form stealing slowly over her face, it is taught that the earth has intervened between her and the sun, and is casting its shadow upon her, the form of which proves the shape of the earth. But when, as not infrequently happens, an eclipse of the moon occurs with both the sun and moon above the horizon, it will, I think, puzzle our astute self-deceivers—the scientists—to explain this accommodating wobbling of the earth's shadow.

Then there is the pendulum test, which so far has proved nothing, unless it be the credulity of those believing that the earth is whirling through space at cannon-ball speed, without so much as ruffling the filaments of a feather floating idly upon the atmosphere; and then it is expected that a delicately poised pendulum to resist disturbance by any of the earth's subtle attractions, or distractions, such as magnetism, electricity, etc., including Newton's fake law of gravity, and yet to attend strictly to the business of determining that "the earth do move."

One of the most remarkable things in all of the history of modern scientific effort is that for three hundred years the disciples of that cult have repeatedly resorted to such far-fetched schemes as the above to prove the Copernican hypothesis, while continually neglecting the most conclusive evidence that lay right at their feet;

namely, the contour of the earth's surface, as delineated by the water's level. But the advocates of the Cellular Cosmogony have not been so slow to avail themselves of its testimony. By projecting a straight line at right angles to a perpendicular for some miles along the sea level, they have found by actual mechanical measurement that the water's level approached this line at the rate of about eight inches to the mile—making the inside sphere of the earth's shell, upon which we live, about eight thousand miles in diameter.

Having established the earth's concavity as a basic premise from which to reason, we can indulge the exploitation of the rational faculty toward the location of the various spheres or domains of the physical activities emplaced between the center and the circumference, with the assurance that if we reason correctly there can be no gainsaying our conclusion. Taking the sun as the center from which all creative energies of the physical universe radiate, we find ourselves located at the only place fitted for the existence of animal and vegetable life—to wit, the line where earth and air, or rather air and water, are contiguous. We take this point as zero, from which all lighter substances ascend, and heavier ones descend, and determine their emplacement by their relative specific gravity.

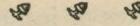
Hydrogen, being lighter than our atmosphere, ascends; therefore, upon the upper limit of our air must rest an atmosphere of hydrogen. As there is a complete correspondence between spiritual and natural things, we who believe in Paul's writings, believe there are three spiritual heavens, to the third of which he (Paul) said he was caught up; therefore, there must be another physical heaven or atmosphere surrounding the sun; this we call aboron. As water will not rise above its level without being forced, so air will not descend very far below water level of itself. There must also be a lower limit to the water stratum as well as there is to that of the atmosphere; and at this line is the upper level proper of the geologic—that is, earth and rock strata; but being non-fluid they are thrown up by earth upheavals and water action, and cannot return to their levels, as can water. Below these are the minerals, and then the seven metallic spheres, composed of the seven primary metals, arranged relatively as to their specific weight.

These laminæ or plates, with their mercurial pools comprising the planetary system of the universe, constitute a great voltaic pile, which, together with the sun's action, comprise a great electro-magnetic battery, whose interplay of forces consumes the wastes of all the intervening domains, transforming them by alchemic change to levic energies that converge to feed the fires of the sun, and at the same time transmutes the gravic radiations from the sun into renewals of the matter consumed. Thus the universe continually perpetuates itself.

Newton's law of gravity, "that every particle of matter is attracted to every other particle of matter in the universe by a force directly proportionate as to the mass, and inversely as to the square of the distance between them," is an ingenious, but fallacious attempt to determine the law of emplacement, governing the relations of the supposed great masses of matter revolving in space, which, if it were true, would immediately precipitate all of them into one mass.

The point at which each kind of matter is created and deposited is the point of attraction of all particles

of that particular quality of matter; also of the energies entering into the creation of that kind of matter. That is its static point, at which it has no weight. Above that level it is heavy and will seek that point, if free to do so. Below that it becomes levic, and will ascend until it reaches its equilibrium, or place of rest. So that a stone dropped into a hole in the earth would by its momentum, perhaps, be forced beyond its static point somewhat, but would return and come to rest there, just the same as water seeks its level.



HOW MUCH DOES THE EARTH WEIGH?

False Conclusions From the Basis of the Copernican Hypothesis; the Law of Emplacement; Levity and Gravity.

WALTER BARTSCH.

"A cubic foot of earth weighs about five and a half times as much as a cubic foot of water. A cubic mile of earth, then, weighs 25,649,300,000 tons. The volume of earth is 259,880,000,000 cubic miles. The weight of the world without its atmosphere is 6,666,250,000,000,000,000 tons. If we add to this the weight of the atmosphere given above, we get a grand total—6,666,255,819,600,000,000 tons."

The above is a sample of some of the many deductions made by advocates of the Copernican system of astronomy. The process of reasoning from the given data is logical enough, but the premise is founded in fallacy; hence the conclusion is just as false.

In the consideration of weight, we observe that it is by the comparison of substances having different degrees of density that weight is determined. We find that air has no weight in air. Water weighs nothing in water. Atoms of gold weigh nothing when in their plane of static emplacement. Therefore, things can be weighed only when they are out of their normal sphere of rest. If the earth were but a mere part of the universe, as in the popular conception, its weight might be ascertainable, for it would have such a quality. If the earth with its functions constitutes the sum of existence we have another proposition with which to deal.

An absolute knowledge of earth-measurement and the direction of the curvature of its surface must first be obtained before we can advance in the consideration of this question. Through many experiments and observations made by the Koreshan Unity it has been determined, beyond the possibility of a doubt, that the curvature of the surface on which we live is upward from the point of observation. Thus we conclude that we live upon the inner surface of a concave sphere. Every sphere has a definite center and circumference. If we prove that the earth is concave it must naturally be admitted that there is a definite central limitation.

All substances lighter than our air have a tendency to rise toward the center; all heavier mediums have a determination downward toward the circumference. The ascent or descent continues until given planes of balance are reached. This being true, it follows that all things are emplaced according to specific gravity and levity. Therefore, if materials weigh nothing when in a state of balance, the earth or universe, being in a state of reciprocation from center to circumference, weighs nothing as related to itself. The immense sum given as its weight in the quotation is then, just 6,666,255,819,600,000,000 tons out of the way.

Modern schools of thought are without the knowledge of the true form of the earth. One who has determined, to an absolute certainty, the direction of curvature on the earth's surface can, if versed in comparative analogy, decipher the mystery of being and the cause of creation itself. Koreshanity is the accurate and scientific reading of the character of the structured cosmos.

In The Editorial Perspective.

THE EDITOR.

THE LITERATURE OF EXPOSURE is becoming both conspicuous and voluminous. Able writers feel called upon to "cry aloud and spare not" the men who have persistently wronged their fellows, men of wealth, men of graft, men of wholesale corruption in their various lines of activity and spheres of influence. It is notable that we living in the day of the uncovering of things. Exposure of evil takes place contemporaneously with the revelation of all mystery. Nineteen hundred years ago, the Christ declared that "there is nothing covered, that shall not be revealed; and hid, that shall not be known." A remedy for trust evils is said to be in "publicity;" and recent investigations in the sphere of insurance, the postal and agricultural departments, as well as affairs of municipal government, have brought to light numerous corruptions which serve to anger the public. Miss Tarbell has made startling disclosures relative to the character and business methods of John D. Rockefeller; Lawson has for the past year brought to light numerous dishonest, fraudulent, and corrupt practices of the Standard Oil; the beef trust has been exposed by an able hand, and land-grabbing in the West has been uncovered. The various articles, magazines, newspapers, and books making these disclosures have been aptly termed the "literature of exposure." Its revelations should be no surprise to the thinking and observing mind. We are living in the day of the uncovering of things; we are in the day of judgment. The literature of exposure but evinces the fact that judgment obtains strikingly at present in the domain of industrial and commercial activity. Prominent men are being accused before the people. There is a penetration into the affairs of public-service monopoly. Not long ago the X-ray was discovered, and its phenomena have been a source of wonder. It has enabled men to see through objects that were wholly impervious to the natural and unaided eye. In the use of the X-ray we have a striking symbol and evidence of a corresponding penetration in the domain of mind. The X-ray reveals hidden things, and uncovers to the eye that which lies within and beneath ordinary opacity. Here is the phenomena of exposure in the domain of physics. It correspondingly takes place in the disclosures to and by the penetrating eye of the Prophet whose mission it is to reveal the inherent cause and seat of disease, of depravity, of death. He brings judgment to all planes of external activity. Judgment sits in the external world; individuals and nations are called to hear the sentence, to see the picture of themselves which the scientific X-ray reveals to all the world. The Hebrew prophets came with messages of exposure; they were relentless in their denunciation of pretenders and corruptionists; they were caustic, and persistent in their analysis of the cause of Israel's decline and captivity. In the current *Atlantic Monthly*, Mr. George W. Alger writes under the head of "The Literature of Exposure." And he characterizes it as too harsh, too caustic, and not adapted to modern times. He would have the authors of the literature to be more mild; he would not have them preach an economic hell, but the

beauty of moral character in business. The editor of the *Wall Street Journal* characteristically takes issue with that attitude, holding that the exposures are necessary: "If there be a method of repentance from which is eliminated the sense of conviction of sin it has so far escaped our modest and imperfect studies in moral theology. If there were ever a political improvement made by any civil society without having as its principle motive power anger and discontent at the old conditions, we have no notice of it in our historical reading. The literature of exposure may be unpleasant for people who live in a fool's paradise where they can close their eyes, stop their ears and say contentedly: 'It is a good world after all.' But the world is not made better in this way. Of course, there is unworthy sensationalism in some of the exposure literature. Some of it is unquestionably malicious, some of it overstated, some falsely stated for unworthy motives. But people do not clean out a dirty stable with toilet atomizers filled with violet perfume, nor do they clean it by standing at the door and blandly denying the stench." The work of renovation of modern life and society requires bravery, courage, ability. There must be a fire, a revolution. The fire must burn out the evil and the corruption from the human heart; and the revolution must turn the tide of affairs and impulse the world in the direction of equity and righteousness.

The conditions which exist in and between the nations of Christendom are both amusing and serious; amusing to him who detects the ludicrous beneath the pretensions of the Christian nations, and serious in that danger and disaster lurks behind the thrones; but withal, we find another evidence of the essential "brotherhood" among men who war with each other in the commerce of individuals and nations. Modern Christianity presents some very "beautiful" aspects in the conduct of the affairs of civilization; and certainly those who hold that Jesus the Christ rules supreme in the government of nations, may find a field of study in the inharmonious conditions which characterize the modern world. The general aspect of the life of modern nations is tersely and aptly summed up by the editor of *Wall Street Journal*, as follows: "Can anybody imagine a number of people living in a small town, each in his own house of varying size and value, each with his separate interests, all dependent in a greater or lesser degree upon their neighbors, living as the nations of the world live? We should have the edifying spectacle of Mr. Smith, with a gatling gun at his front gate, watching his sphere of influence in the direction of the post office; while Mrs. Smith fed the chickens with a revolver in her remote dress pocket, and the little Smiths threw stones at the little Browns on some common land near by. Smiths did not live like that. He does not agree with Brown's views on the tariff or the silver question, but he knows that Brown is a very good fellow in his way and especially convenient when he wants to borrow a lawn-mower. He draws no picture of what Brown might do when he exacts obedience from his children. He knows

that Brown has his own troubles and can really make a very respectable living without stealing cauliflower from Smith's back garden." Very attractive picture, that! The spirit of love to the neighbor is seen in the presence of the gatling gun; and friendship in the willingness to use the neighbor for one's own self-interest. And the kings and queens are ruling by "divine right," too, and it is said that the world is growing better! Whited sepulchers!

*

Some of the results of the Babylonian Expedition of the Chicago University are both striking and startling to the modern mind. Recent excavations reveal somewhat the character of the life and the architecture of the Babylonians 6,000 years ago. Professor Edgar James Banks opens an article on the subject with the following words: "It is generally supposed that it is only modern man who has perfected a system of drainage and sewerage to carry from his house and city the overflowing rain water and the filth and garbage which accumulate." After minutely describing how the ancients perfectly drained their cities, even those on flat plains, and to what extent thorough sanitation prevailed, the Professor says in closing his article: "To the student of architecture it may be surprising to learn that the arch, until recently supposed to have been unknown to the ancients, was frequently employed by the pre-Babylonians of more than 6,000 years ago. * * While delving among the ruins of the oldest cities of the world, we are thus finding that at the time when we supposed that man was primitive and savage, he provided his home and city with 'improvements' which we are inclined to call modern, but which we are only reinventing." What do such expressions mean as related to modern scientific conclusions? They mean that the conclusions of the modern scientists concerning human progress and the present status of civilization, must be revised. There has really been a "*descent of man*"—using the title of one of Darwin's works; but the descent has not been from the monkey. Man has fallen from a primitive and perfect state; and if all were preserved of the works of the ancients, in lines of literature and art, and today compared with the mental and manual productions of modern man, there would be an eclipse of the latter by the magnificence of the former. Why, even today, the Bible stands unique and alone in the matchless grandeur of its conceptions, and in the sublime poetry of divine sentiment expressed in the language of universal symbolism.

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The question of socialism was recently discussed before a bankers' association; and in due course, a speaker said: "With the exception of ancient Peru we do not know of any nation which has ever adopted wholly the principle of collectivism; neither do we know of any nation that has been wholly without it. After all, is not the unending task of all peoples to establish a just balance between the rights of the individual and the rights of society in general, so that there shall be liberty without chaos and order without repulsion?" If the task is an unending one, the end would never be attained. If the problem is soluble, there must be some method of solution whereby the laws and

principles of the ideal society may be defined and applied. There is nothing in modern science to furnish a clue to the solution, for the reason that the modern scientists are in ignorance of the principles of universal form and function; and hence, the true laws of liberty and order, as they naturally obtain in the activities of the great cosmos, are not revealed in their researches. The society of ancient Peru may not be accepted as a scientific pattern for the new society; but many people might accept the example of the Disciples of the primitive Christian church, who applied the principles of collectivism in the conduct of the affairs of the Christian society. Jesus the Christ inculcated the doctrines of love to God and the neighbor, rather than the doctrine of competition; communism was of the Lord God, the seed of which was planted in the race for the great harvest of life in the new order of the world. The time has arrived for its establishment; the pattern is disclosed in the discovery of the form and function of the universe; and in the application of the principles of universal order and economy, we will have "liberty without chaos, and order without repulsion." There will be a new bond of human relationship.

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In a speech of a few weeks ago, Premier Balfour of England, used these words with reference to the American nation: "It is almost as inconceivable that the United States should remain in that ideal isolation as that some vast planet suddenly introduced into the system should not have its perturbing influence on other planets." An editor commenting on the remark, says: "We are a new planet suddenly appearing in the firmament of international politics and commerce. It is not surprising that our appearance has caused a commotion among the other 'planets,' and that many telescopes are directed toward us and many political astronomers are endeavoring to discover what we are made of and what our exact orbit is. * * The international policy of the United States has been isolation. We have left other nations to do as they pleased, and have attended strictly to our own affairs. But whether we like it or not, we are forced to abandon that policy. We have been obliged to take our place in 'the solar system' of world-politics as a planet of the first magnitude." From the above it would appear that the existence of *planets in the human world* is not inconceivable. The solution of the problem of the habitation of the planets is indeed in the recognition of the fact that the planets of the highest order are in the human world; indeed, even the solar system and the universe have their correspondents in the world of man. We are glad to note a tendency to use the terms at least; the Koreshan truth in relation to these subjects is a subject of future recognition.

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Scientists who are ignorant of the actual direction of the earth's curvature; ignorant of their own place in the universe; ignorant of their relation to the cause of the great world of effect, presume to be on a voyage of discovery of the origin of life. They would not know what the Origin of life is, if that origin should even come to them personally and declare Himself.

The Open Court of Inquiry.

THE EDITOR.

RADICAL CHANGES DUE.

An Astronomer Predicts that Present Opinions must be Abandoned.

The discoveries now being made hourly must have world-wide effect soon. Possibly some of my readers may not be aware that scientific men of great ability in many parts of the world are now studying their minds. They critically examine every faculty, attribute, and propensity of our mental natures. Astonishing variations and difference between minds are being detected by mentalists. It is doubtful if there are two minds alike on earth.

It is utterly unknown what mind is, or how it is produced in the brain. But its properties can be studied, analyzed and compared. And these are now being as thoroughly analyzed by mentalists as different kinds of matter by chemists.

There are thousands of different kinds of memories. Some can remember numbers and not names, while their neighbors find it almost impossible to remember either. Some compose—that is, write essays, editorials, and books. Others equally as intellectual find it next to impossible. Certain types of mind find no difficulty in writing exalted poetry but fail in prose; while others cannot compose a poem, but write prose. Remarkable differences are discovered in mental laboratories regarding numbers. Interesting cases have been found in which good, healthy minds have been unable to learn algebra even, to say nothing of the higher branches of mathematics, yet could learn grammar ten times more difficult.

No study presented to the human mind is so brain-wrecking as the science of language. Fine minds have been found totally unable to form the slightest conception of analytical mechanics or geometry, yet they can parse sentences far more abstruse and intricate. Poets in many cases could not possibly learn to paint, although one would think the two somewhat related.**

Vast changes will take place in the opinion of mankind as soon as it is generally known that mind is free. *Three fourths of all that we have heard of since childhood and that we now think to be truth itself must go. For three fourths of the entire literature of the world is now obsolete.* Many of our habits and customs must be greatly modified and others wiped out.

Changes radical and revolutionary in this grand department of human endeavor are now almost here. The future school

will be so unlike those we have now that one can scarcely realize the transformation. No teacher will be allowed under heavy penalty, to attempt to teach any child or youth until the minds of the students are examined by expert mentalists. The highest grade of teachers will be mentalists themselves. As well attempt to heal a sick man, without first finding the nature of the disease, as to try to teach a person without knowing what kind of a mind he has. Thus, the sensitive mind of a poet can be ruined by three or four years of forced drill in geometry and analytics. Six cramming studies piled upon a little child with forming brain will be prohibited by rigid law. Children screaming in their troubled sleep over examples in arithmetic, for which they never can have use, is a frightful thing. The writer has seen arithmetics containing senseless problems never used in any transaction in any business.

Granting diplomas to high school children on deathbeds will never occur when the qualities of their mind are reviewed by mentalists. The writer has seen college students pleading with tears to be relieved from the torturing study of analytical mechanics.

The courts of the world will so completely change procedure that judges and lawyers will not be at all like those now living. Criminal courts will pay great attention to differences in the minds of their prisoners. Half or two thirds of our criminal courts for the first time in history will be courts of equity. The judges will be "a law unto themselves" and punish to suit the mentalism of the case. All murderers will not be executed and all thieves will not go to the penitentiary. It may happen that a person could steal \$100 and not go to prison; another, \$5 and go. The mentality of the cases only will influence the judges, not the amounts purloined.

The treatment of prisoners will be absolutely reversed by the advent of mentalism. How manage prisoners with minds as unlike as black and white? By the same rigid rules? By no means. Would a metal worker treat iron and zinc exactly alike?

These, too, could not be recognized. To begin with, the insane will be few indeed when mentalism becomes generally understood. But those who are so unfortunate as to get into these merciless dens will not find the quintessence of concentrated horror that has held sway for so

many centuries. Every person having to do with the insane must and will be a skilled mentalist. Knowing the laws that rule mind, they will deal with the unfortunate without trouble and cure a majority.

In the future a person will be no more allowed to pose as a healer that is not an accomplished mentalist than he would be permitted to run a locomotive if he knew nothing about the machine.

Thus, innovations, upheavals, upsets, and changes that will greatly affect all existing society, civilization, courts, schools, hospitals, judges, lawyers, physicians, teachers of every kind and quality and mankind in general, are due to this century. And they should not be delayed. Horrific abuses in courts, asylums, and hospitals, and in grinding brain-curdling schools are crying to the skies for reform. The laws of mind only can mitigate the horrible suffering.—PROFESSOR LARKIN.

SCIENTIFIC SUPERSTITION.

Modern Hypotheses Published in Daily Papers
Denounced as Vagaries.

From the *Electrical World and Engineer* we quote the following: "It is now nearly two and a half centuries since Isaac Newton, in one of the flashes of intuition that form man's best title to immortality, saw disclosed to him the key to the mysteries of space. It was half a lifetime later when, through years of patient study and waiting, data enough had come to his hands to clear his conscience in announcing his discovery. For very truth's sake he gave to the world no half baked hypothesis [The Newtonian idea was a fallacy derived from elaboration of the Copernican hypothesis.—Editor THE FLAMING SWORD.] nor ventured to exploit with specious arguments a doctrine which did not quite meet all facts. We do things differently nowadays.

"How would the great discoverer have fared had he occupied the chair of physics at _____ University, where a monthly blank is forwarded to heads of departments to be filled out with reports on the researches they have completed and the number of lectures they have given before women's clubs? Would he have held his peace or would he have sent for a reporter of the *Daily Saffron* and have filled him full of speculations on the bounds of space and the origin of life? Would he have cut up his great hypothesis into stove lengths, as it were, to furnish his hustling pupils fuel for frying theses? Would we have had Prof. I. Newton and Thomas Snoobs, B. S. 'On Gravitation in Jupiter,' and Prof. I. Newton and Richard Roe, A. B., 'On Gravitation in the Saturnian System,' and so on *ad nauseam*? And would the President have sacked him for insinuating that something in the universe had a more consistent pull than the Chief Benefactor?" It gives us pleasure to present the fore-

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going in these columns. More than once in the past two or three years we have protested against the huge mass of "scientific superstition" current among those who read the Sunday newspapers. The thing is serious in many ways, of which two are worth noting. One is that "modern science," as the average man understands it, is getting to be something between the ravings of a Sunday "special" space writer and what the *Electrical World* calls the "half-baked hypothesis" of a notoriety seeking professor, and as a result of this "modern science" is coming to be somewhat extensively discredited. The other is that, what with papers like the Hearst "rags," endeavoring to popularize alleged "scientific" works, designed to demolish the idea of free will and other correlated concepts, the same being wholly without the province of physical science anyhow, an immense impetus is given to the already immoral tendencies of a great mass of our people.

It is for this reason that, as we have pointed out more than once in these columns, the average American boy and girl who study the "yellow" newspapers know more things that are not so than the average boy or girl of any other country on the face of the earth; and of all the ages that the world has ever seen, it strikes us that this one takes the palm for superstition—which is superstition all the same, even if it be "scientific."—*Wall Street Journal*.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—The August number of this popular monthly review comes laden with matter of great interest. Prominently displayed on the cover page, is the following general summary of the contents: "The Japanese-Russian Peace Negotiators; John Hay, Man and Statesman; Our Tariff Quarrel with Germany; Russia in Revolution; The Coming Eclipse of the Sun; the Japanese Merchant Marine, and fifty other timely topics." All the various events and issues of the past month are ably discussed in the editor's "Progress of the World." A number of the articles are finely illustrated, and the cartoon department is replete with interest, as is also the department of "Leading Articles of the Month." 25 cents per copy. 13 Astor Place, New York City.

The Country Calendar.—All that is seen and appreciated out of doors, from the hay field to the picturesque scenes in the mountains, is discussed and illustrated in the *Country Calendar*. The new magazine is devoted to everything enjoyable out of doors. This is a very unique publication and is meeting with splendid success—on the basis of its own merits, of course, in competition with scores of other publications. The contents of the August number are bright, refreshing, charged with energy and inspiration from its examples of successful country dwellers. The Review of Reviews Company, 13 Astor Place, New York City.

Notes and Queries.—A monthly magazine of history, folk-lore, mathematics, literature, science, art, arcane societies, etc., filled with items and selections on subjects quaint and curious, as well as instructive. \$1.00 Per Year. Published by S. C. Gould, Manchester, N. H.

List of —————

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

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Important Foreign News.

The Japanese continue to report victories on Sakhalin Island. A number of garrisons have surrendered men and guns. In Manchuria, the Japanese have strengthened their positions and reinforced army, there being a half a million men and 1,600 guns facing the Russians. No important engagements reported recently.

Secretary Taft (formerly Governor-General of the Philippines) is given cordial welcome at Manila. The reception in honor of the Secretary and his party is said to exceed all previous demonstrations by either American or Spanish officials in the Philippines.

20,000 workmen are on a strike in Riga, Russia. Many of the strikers are said to desire to work, but they are forced to strike under threat of death. \$20,000,000 worth of perishable goods may be ruined by the strike, because of delay in shipment.

The governor of German East Africa reports uprising of natives in the Maturdi mountains, and that an outbreak has occurred on the coast of Samanga.

The visit of the British fleet to Baltic sea is expected to mark the beginning of more cordial relations between Great Britain and Germany.

The Shanghai chamber of commerce deplores boycott of American goods, and is anxious that the boycott be called off.

Happenings In America.

President Roosevelt meets the peace envoys on board the Mayflower, Oyster Bay; and with characteristic freedom and originality, introduced the envoys to each other, drinking to the welfare and prosperity of the sovereigns and people of the two belligerent nations. After the ceremony, the envoys proceeded to Portsmouth.

The Federal Government assumes control at New Orleans, to preserve order during the quarantine. Several hundred cases of yellow fever are reported; total deaths to date, over 100. Cases are reported in a number of southern towns and cities, and quarantine is general in states surrounding New Orleans.

Movement is on foot to combine 26 Protestant denominations, representing 18,000,000 communicants. A large number of delegates are appointed, and convention is to meet November 15.

Secretary Wilson, of the department of agriculture, will remain in the department, and will proceed to fight all grafters against whom charges are preferred.

Disastrous fire destroys docks and half million dollars worth of property in Hoboken, N. J.



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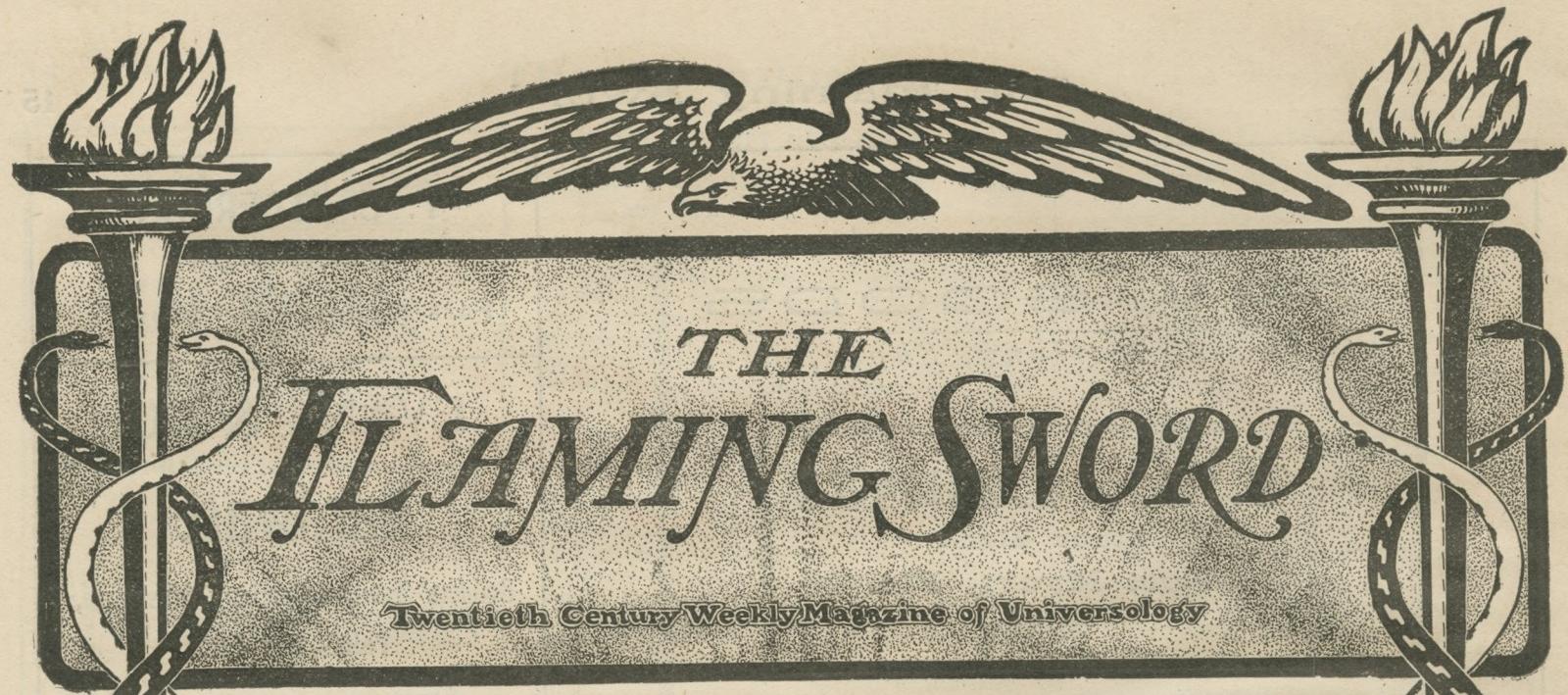
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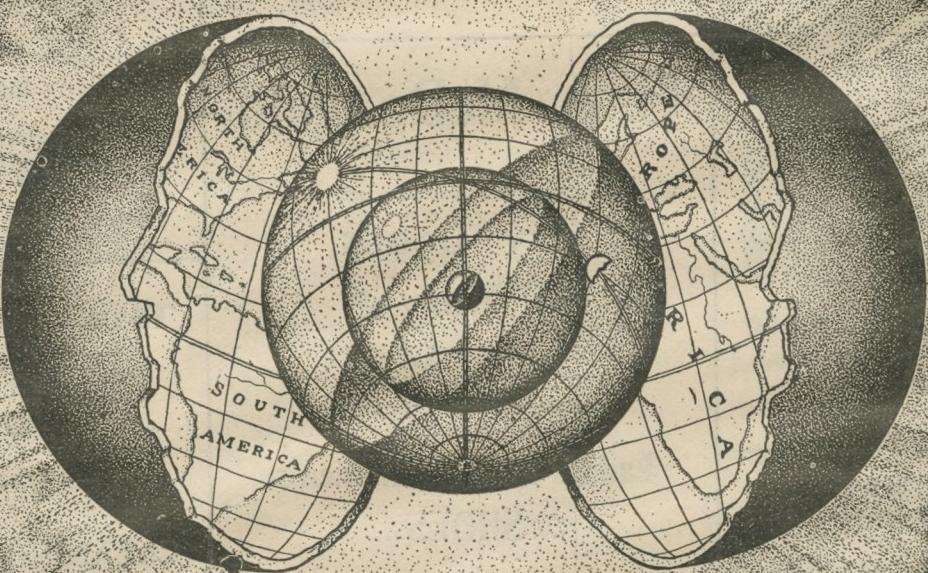
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VOLUME XIX.

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